THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

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SIGNS OF THE TIMES

Peace Reconstruction and Population-Planning.

If mankind is to secure peace after this war, it is obvious that much more is demanded from mankind than good-will. It is clear that pacifism, whether of the Christian or Hindu type, cannot create the situation in which that just and lasting peace can be secured and maintained, since bitter experience has taught us that unwillingness to fight, combined with the consequent unpreparedness to fight, so far from securing peace only provokes war. *Si vis pacem, para bellum* is a depressing admonition, but very needful pending the advent of the millennium when 'The kingdom of this world is become the Kingdom of our God and his Christ.'

Besides good-will mankind needs wisdom—that wisdom which is not contemplative but active, and not only active but courageous, resolved to put into practice that which it holds to be right and needful. Our present troubles have not been caused on our side by aggressiveness, cruelty, tyranny and deliberate injustice, but in the main by moral weakness, choice of soft options, slothful self-indulgence, lack of foresight, wilful blindness, and all the debilitating wishful thinking which accompanies and encourages such vices. In many cases we have not seen because we did not wish to see, since to see would have demanded brave and self-sacrificing action.

We are far from feeling assured that this blindness is not dominating many of those who are planning world reorganization after the war. They would seem to combine in a conspiracy of silence not to speak about one of the most important causes of war. This cause is increase in population which exceeds a nation's resources of economic subsistence—in brief, all that is represented by the researches of Malthus, supplemented by modern eugenics.

It is absolutely necessary, if we are to retain, for the most part, the boundaries of the existing states, and if emigration from one state to another—except on the most limited scale—is to be restrained, that the problem of increase of population should be faced.

It is inadequate to maintain that as free access to the world's raw materials and to the world's markets is to be granted to all nations equally after the war, and that as science is able to increase enormously the earth's resources for purposes of human subsistence, it is quite unnecessary to face problems of increasing population either from the point of view of economics or eugenics. This we believe to be a criminal postponement of the evil day. It is undoubtedly the case that increase in population combined with inadequate means of subsistence has been one of the most potent of the underlying causes which have led Germany, Italy and Japan into the war. It will be said that these countries are entirely to blame for this situation, since in the case of Germany and Italy they have done everything to increase population for purposes of cannon fodder, and in the case of Japan nothing has been done to restrict population.

In the U.S.A. peace-planners are more alive to the difficulties and dangers presented by indiscriminate increases of population than are our own post-war reconstructionists. In a recent conference at the Waldorf-Astoria, New York, attended by nearly a thousand delegates, 'Planned parenthood in a post-war world' and 'Population planning as a factor in a democratic world peace' were discussed from various angles for three days. Professor Pascal K. Whelpton, assistant director of the Scripps Foundation for Population Research, maintained that the two outstanding post-war problems would be

> (1) to raise fertility in nations not maintaining a population level, and (2) by birth control to reduce excessive fertility in nations not capable of providing more than a bare level of subsistence.

In a recent correspondence in the *Times* initiated by Sir Leonard Hill, to which Sir Francis Fremantle and others contributed, the dangers and disadvantages of Britain's declining birth-rate were clearly stated. Not less clear are the dangers and disadvantages of the vast increase in the population of India due to the amenities of the British Administration in that vast country. The more the Administration does to abolish famine, eliminate war, improve sanitation, combat disease, increase economic production, reduce the mortality rate, the more it produces conditions which foster an increase in population and defeat the Administration's fight against poverty. Undoubtedly, a controlled birth-rate secured by scientific methods is needful. Yet use of contraceptives, sterilization, etc., are contrary to the ideals of a people whose ver-

nacular press publishes advertisements of quack medicines for the increase of human fertility. It is clear that courageous education in eugenics, vigorously supported by the civic and medical authorities of the country, is the prime necessity.

Equally what is needful for India is not less necessary for Great Britain. It is the quality of the world's population, not its quantity, which is of prime importance in the interest of real human progress. This must entail—and here the problem becomes acute—that it is in the interest of mankind as a whole that some races should reduce their rate of increase, and other races increase theirs. To secure this is not beyond the power of human administration, but it demands great moral courage as well as scientific knowledge to accomplish this rightly. The dangers and difficulties arising from our present population situation and its tendencies have got to be faced.

> 'There appears to be no practicable solution for the problems of overpopulation . . . as long as the overcrowded countries . . . continue to multiply beyond the possibility of comfortable support through their own domestic economies. Birth control, therefore, becomes an indispensable instrument in the pacific international adjustments of the future. The most perfect social system and the most rapid technological advance cannot keep pace with the unrestrained breeding of the human animal.'
>
> (Prof. H. P. Fairchild, quoted in *The New Generation*, April, 1942; p. 102.)

But this is not purely an economic, political and scientific question. Moral and spiritual issues are involved. Yet what leadership are the authorities of the Christian Church providing for the guidance of their many millions of adherents? The vast Roman Catholic Church prohibits the use of contraceptives. The Reformed Churches, as represented particularly by the declaration of a Lambeth Conference, recognized as lawful the rational and moral use of contraceptives, but much too little teaching about eugenics is given by the Christian Church. Hence we have on the one hand self-indulgent luxury refusing to face the responsibility of parenthood, and, on the other hand, feckless poverty bringing children into the world amid conditions devoid of those adequate advantages which a child's physical, mental, moral and spiritual needs require.

Between these two extremes we have a conscientious, self-denying body of married people who would gladly have children but cannot do so because they are unable to secure adequate economic means for their proper upbringing and education. Plainly population-planning is demanded from those who plan for world peace and world progress after the war, and in the spiritual and moral issues of that problem it is the duty of our religious leaders to give clear and brave guidance.

Totalitarian Science.

Some years ago an English bishop of the older school, a moral philosopher and something of a metaphysician, who had been the head of a great Oxford college, said to us: 'Yes, I suppose you must go to the scientists. I have nothing against them except their exorbitant demands.' We agreed with the first half of his statement but not with the second. It seemed to us then that the scientists, besides being extremely able, truth-loving, hard-working, indispensable members of our modern world, were extremely modest, and, with very few exceptions, were quite content to stick to their job and not interfere with anyone else, provided they themselves were permitted to carry on their researches and publish the results of them in perfect freedom. There were exceptions: scientists who at gatherings of the British Association produced sensational papers pronouncing dogmatically, and usually negatively and destructively, in spheres which most professional scientists regard as lying outside the proper domain of science. But these men were rare exceptions, and not representative of the great body of British scientists.

Dr. C. H. Waddington's Pelican, *The Scientific Attitude*[1] is significant because it is one of a number of indications that influential personalities among our younger scientists are liberating themselves from the self-imposed limitations which restricted many of the greatest of their predecessors. In acting thus they are, as Dr. Waddington acknowledges, departing from the limitations laid down by the Royal Society. These limitations were thus expressed some 270 years ago by Robert Hooke:

> 'The business and design of the Royal Society is — To improve the knowledge of natural things, and all useful Arts, Manufactures, Mechanick practises, Engynes and Inventions by Experiments — (not meddling with Divinity, Metaphysicks, Moralls, Politicks, Grammar, Rhetorick or Logick)' (quoted by Dr. Waddington, p. 58).

This definition of the scientist's proper sphere is, as Dr. Waddington points out, still recognized as authoritative by many of our older and most influential scientists to-day. He, again with scrupulous conscientiousness, cites weighty evidence in support of this:

> 'One of the four or five most influential scientists in England recently wrote in praise of a young American physicist, who said to him, "If I want to express opinions on morals or politics I do so as a citizen, not as a scientist"' (p. 64).

Dr. Waddington, however, seeks to get out of the difficulty created by this limitation of the sphere of science, and the consequent

[1] *The Scientific Attitude*, by C. H. Waddington, D.Sc. (Published by Penguin Books, 1941. 6*d*.)

dichotomy into scientist and citizen, or scientist and politician, or scientist and social reformer, etc., by making the scientist equivalent to the scientifically-minded person. Dr. Waddington comments thus on the young American's *distinguo* :

> 'That is reasonable enough if scientist means technical expert, since very few scientists are experts on wage rates, rearmament policies, etc. The plausibility of the sentence when interpreted in this trivial sense undoubtedly tempts one to believe that it is also true when "scientist" is given its full, wide meaning. The recommendation is then, put bluntly, that when considering morals or politics one should discard the scientific habits of thought; the search for unbiased evidence, the checking of theory by practice, the interest in causal relations and the lack of interest in things for their own sakes. It is advice that very few scientists are likely to admit to following, if it is put squarely and unambiguously before them. The trouble is that it usually is not presented clearly, but, as in this case, is cloaked in all kinds of ambiguities and half-truths, which make it easy to slink round the corner murmuring "it has nothing to do with me"' (p. 64).

The problem treated by Dr. Waddington is a very real one, and constantly besets numbers of intelligent and conscientious people. Shall I do my duty most adequately and serve mankind most efficiently by severely restricting myself to my particular department or by going outside it to do other work as well? The motto for the scholar, 'All of something and something of everything,' can only be the privilege of the very few, and those who are most eager to claim that privilege for themselves are often the least adequately equipped to use it profitably. There are a gifted few who are able to be effective polymaths, but the vast majority of scientists will not only serve science best, but mankind best, by sticking to their job, which nowadays seems, alas, to be becoming increasingly departmental and restricted. This restriction cannot be helped. It is the result of specialization and the minute sub-division of labour. The machine worker in the factory feels it, or is supposed to feel it, and there are scientists who feel it in the laboratory. But the intolerable restriction is relieved for the scientist, or for the machinist, by his being a married man, a gardener, a golfer, a football fan, a bridge-player, a town councillor, a member of a Friendly Society, an adherent of a Religious Congregation, etc., etc. The question is whether, when engaged in these other activities and interests, he should think of himself as primarily a scientist, and feel that, as a scientist, he is competent to pronounce magisterially on every aspect of these activities. Here we are inclined to believe—and Dr. Waddington, should he condescend, will disagree severely with us—that in these extra-laboratory spheres the scientist will do best to forget that he is a scientist, and think only of the particular activity in which he is engaged and the demands which it makes upon those many sides of his

human nature which are not called into concentrated activity when he is working in his laboratory.

Yet when deciding thus we feel deep down that we are hardly doing justice to Dr. Waddington; that somehow we have missed the main point of his contention, and that what he is urging does deserve the serious consideration of all modern educated people who wish well unto our Zion, and not only our Zion, but also that great and suffering and troubled world of which we all are citizens: in short, that it is for the good of mankind that all of us should think and act as scientifically as we can. We must of course all agree with that demand. But here's the rub — Dr. Waddington demands more than that.

In the ancient world of Greece there was one who desired that all philosophers might be kings: Dr. Waddington seems to demand that all scientists shall be kings. Great Britain does not. There are, however, a number of Britons who wish that our kings or politicians might be scientists. This is quite a sensible wish provided our governors be much else besides. Then there is the *tertium quid*, that our kings should be kings and our scientists scientists. We are inclined to think that, much as we owe to science and much as science can do for us, this *tertium quid* is perhaps best fitted for the organization of a modern civilization. We cannot fail to notice that there is a danger of a break-down of morale in our modern world, due to an overpowering sense of the bigness of things and their complicated character, and the possibility that they may get out of human control. This danger can be effectively overcome by the individual (whether scientist or not) refusing to aim at universality and being content to play his part in a scheme of efficiently organized departmentalism.

Truly we need a vast increase in scientific knowledge and a vast extension of scientific methods, but it is open to question whether we need an extension of the scientific outlook or the sole acceptance of scientific values. We do not want totalitarian science any more than we want any other form of totalitarianism —political, ecclesiastical, economic. Give us reasonable freedom; deliver us from the great and petty tyrannies of the experts, the specialists, the ideologists and the fanatics. Give us, not stultifying and stagnant licence, but responsible and reverent freedom.

Dr. Waddington is opposed to 'definition addicts': we are not sure that definition is his strong point. To define God as the Super-Ego; the Right as that which science commands, the Wrong as that which science prohibits; progress as advance which can be measured by scientific statistics; true art as that which presents sensuous objects in harmony with the scientific discoveries of optics, anatomy, etc., is to betray an inadequacy of valuation and

a superficiality of insight. We admire Dr. Waddington's courage and his sincere endeavour to be impartial, but, as is natural enough with a scientist, he moves too much on the surface of things. Thoughts that do lie too deep for tears, the things that but tenderly touch, the funk-holes of the sentimentalist (as perhaps Dr. Waddington regards them), will seem to some of his readers to deserve more attention than his Pelican bestows on them. 'The scientific attitude,' if it advocates that Science should be totalitarian, must give very serious attention to these profundities of human experience or it must resolutely withdraw from them and declare that they are not its concern, and by so doing forfeit the claim to be totalitarian.

Dr. Waddington's strong points are criticism and analysis. It is in this sphere that his Pelican is of real value. For instance, he deals in a most suggestive and informing way with the relations of Science to modern painting—in the case of the cubists, surrealists and abstractionists—but at the same time he makes it clear to his reader how little Science can do for Art. Science can provide Art with the best kind of materials in which Art can express its ideals of beauty; it can prevent Art from making mistakes in perspective and in the depicting of natural objects: but Science cannot endow the artist with the aesthetic powers of perception and selection, imagination, creativity, recognition of significant form, and all those other qualities which a great work of art evinces. Science will serve humanity best by being a good and useful servant, not by aspiring to be a king or a god. Let the scientists be satisfied to give man increasing power over Nature by discovering Nature's laws and by teaching men that they can only rule Nature by obeying her; but as scientists let them not attempt to usurp the functions of the politicians, artists, mystics. Let the scientists be content to be servants, for after all, they who rightly serve truly reign. Let them scorn dictatorship and totalitarianism. Let scientists aspire to be the helpers, guides and friends of man, but let them be on their guard lest they deprive man of freedom: for science as science (*pace* the Quantum Theory) really knows nothing of freedom.

Science can offer invaluable criticism, but it cannot create moral consciousness and spiritual faith. Yet what are civilization and culture worth where these are lacking? Neither moral consciousness nor spiritual faith can be adequately defined in terms of scientific knowledge: but aesthetics, ethics, religion can all be most usefully criticized by science. Science can do not a little to purge them of falsehoods, superstitions, traditional ignorance and conventional absurdities.

Our Future Clergy.[1]

The *Interim Report* which has just been issued by the Archbishops' Commission appointed to consider the problems connected with the selection, testing and training of ordinands makes suggestions for securing more influential and competent clergy. The Commission had its first session in January, 1937, and is not a creation of war-time conditions. Its members therefore realize that post-war conditions may well demand many modifications in the suggestions contained in their *Interim Report*, which covers five years of investigation and meditation.

The Commission consisted of ten bishops (the present Bishop of Durham being chairman), twelve clergymen and four laymen. 'A great committee is a great evil' was Clemenceau's axiom, and we are inclined to think that a committee of a dozen could work faster and more efficiently than one of twenty-six members. May we add we think that there ought to have been a larger proportion of laymen, since they know where the shoe pinches. Nevertheless, the lay point of view is clearly evident in the *Report*, where it is suggested that ordinands should receive more training in preaching, public reading and voice production than is usually the case at present; also that they should receive special training in the art of teaching and reside for a term in a Teachers' Training College; and that they should spend one or more of their vacations in a University settlement in London for the purpose of becoming acquainted not only with the organizing of boys' clubs, parochial institutes, etc., but also with the use which should be made by the clergy of the various public services which the State has created for the improvement of social and economic conditions. These recommendations are all sound and practicable.

The Commission desires to extend the period of ordination training by at least a year and, wherever possible, to carry on some part of that training in a theological hall situated in a University centre where a competent Theological Faculty exists. These suggestions will, we believe, also secure strong support. Other suggestions made by the Commission will undoubtedly meet with strong opposition. This is especially the case with the Commission's proposal to suppress the Missionary Theological Colleges. The suppression of these colleges would, we are sure, lead to a serious reduction in the number of our candidates for foreign missionary work and would also lead to a reduction in the financial support given by the laity to Foreign Missions. We advocate the improvement of missionary colleges, but not their suppression.

[1] *Interim Report on Training for the Ministry*. (Published by the Board of the Church Assembly, 1942. 6*d*.)

We realize the weaknesses of the missionary colleges which the Commission emphasizes, but freedom, and the initiative and variety which freedom stimulates, are so precious to the life of the Church that we strongly deprecate the suppression of these missionary colleges. The needs of the Church demanded them. Devoted Churchmen created them. Disinterested Christian generosity has supported them. Their services in the Foreign Mission field have been great indeed. They deserve to survive. But they also deserve to be developed and brought up to date. Their closer co-ordination would be a distinct advantage, especially in the interchange of lecturers and even in the interchange of students for special courses of study.

The Commission suggests the establishment of Regional Committees for the testing of candidates for Ordination before they are accepted by a bishop or the principal of a theological college, or receive financial help from a diocesan ordinands' committee. We believe that such a centralizing and bureaucratic extension of our ordination machinery would undoubtedly lead to the loss from the ministry of a number of promising men. The best kind of ordinand is modest and sensitive. He already has grave doubts as to whether he is suitable for pastoral work or whether he can be of more use in some other occupation than in the ministry. In such circumstances he can be much helped to a right decision by an informal and personal interview with a bishop or some experienced clergyman. But to require him to face a committee and to answer test questions is to create a barrier to Holy Orders which, we are convinced, will keep out many of the best men. In a number of cases the problem of vocation is solved by residence in a theological college. Men become more interested, more understanding, more attracted to the pastoral life, or the reverse, as they proceed with their preparation—*Solvitur ambulando.*

We imagine that the proposal to set up Regional Committees is due to dissatisfaction with the general quality of men who have been ordained since the Great War, and that this deterioration is felt to be due to defective methods of selection. We do not believe that our present methods of selection are defective. We submit that the bishops, and those on whom the bishops rely, are more competent and conscientious than any Regional Committee is at all likely to be: the competency and conscientiousness of a committee is invariably much below the standard of the best members that compose it. The real problem is that so much of the material from which the selection has to be made is often of poor quality. It is, with some exceptions, not the best men intellectually, socially, morally, athletically in our older universities who are offering themselves for ordination. The most highly gifted, the most socially in-

fluential, the men of greatest initiative and leadership, the acutest intellects are not attracted by 'the homely, slighted shepherd's trade.' Though this may cause regret it can cause no surprise. The attractiveness of the clergyman's life for young men must first and foremost depend upon the attractiveness of the Christian religion; whether the Church is venerated; whether the clergy carry personal weight; whether the best of the laity are loyal, practising Church people. Where such a situation exists there is no difficulty about securing ordinands of the right kind. Again, there is the economic situation of the clergy: the difficulties which face them in maintaining and educating a family. Parents of the more well-to-do classes do not encourage their sons to be ordained. The number of Public School boys seeking ordination is far less than it was. It is in these spheres, the fundamental ones of Church life, that the problems concerning the ministry really arise. The problems of selecting, testing and training ordinands are easy of solution in comparison with these.

Of course improvements of various kinds might be made in our theological colleges, methods of training, etc., and attention ought to be given to such matters, but the root of our ills is not there. When a deputation of influential laymen complained to Archbishop Davidson about the kind of clergymen the theological colleges were turning out, he said, 'Ah, but you should see those men when they go in.'

The problem is very complex: effects are produced by so many causes. When things are going well, so many factors contribute to that success. When they are going ill, the disaster is due to combined and cumulative causes. For the Church, things are not going too well at present. Perhaps the War will bring about a turn in the tide. Perhaps our new Primate is going to inaugurate a Church policy by which our Church will become an increasing, not a declining, influence in our national life. If such proves to be the happy event, then not a few of the most gifted of our young men will see in the service of the Church something to which it seems worth while to devote all the best that is in them. In that case there will be no difficulty in the selection, testing and training of such men.

THE DOCTRINAL REPORT

By the Rev. T. J. Wood, M.A., Organizing Secretary of the Modern Churchmen's Union.

THE Report of the Doctrinal Commission was the culminating point of the liberal movement in the Church of England. Indeed, it looked to some as though there were nothing more for that movement to do, but the subsequent history of the *Report* showed that that was a premature judgment. As a summary of the conclusions of theological thought, at the point which that had reached in the period between the two Great Wars, the *Report* left little more for liberals to desire. After all, the distance traversed from the position of, say, a century ago, was so enormous that with the publication of the *Report* it was obvious that a period of reflection was necessary. It was time to halt the advance guard and give the rearguard time to catch up.

Indeed, so far was the attitude of the Commission from that of the conservatively minded and of the average layman, that the Church could only pause in sheer amazement. Some of the statements in the *Report*, commonplaces in theological circles, seemed revolutionary to many piously-minded people, and it became clear from the action of the Convocations that they were embarrassed by the *Report* and did not know what to do with it. They could not accept it, for it went far beyond the concessions to modern knowledge which most of the clergy were willing to make; while on the other hand they could not repudiate it, both on account of the authority of the members of the Commission (the Chairman has since become Archbishop of Canterbury), and of the weight which modern scholarship gave to the conclusions.

The best way of treating the *Report* appeared to be to allow it to fall into oblivion, to ignore it as though it had never been published, and this method was helped by the subsequent absorption of the Church and the nation in the war. But it is the task of all liberals to see that the *Report* does not thus disappear, but that the gains made up to the outbreak of the war shall be the starting point of future developments.

This is the more urgent since the challenge to the orthodox presentation of the Christian faith which comes from modern knowledge and from modern secularism is intensified by war conditions. Old conventions, traditional habits, moral standards, religious forms, all these undergo great strain under the abnormal conditions into which the nation (and especially the younger men and women) are thrust. To counterbalance this there is in some circles an attempt to reassert ancient authorities, to fall back upon

conventional and established forms. But the modern generation demands from religion not merely the repetition of ancient shibboleths, but a resolute and courageous honesty not only in the intellectual but in the practical sphere. The perplexities of the present situation have sprung from two causes. The first is the changed intellectual climate, due to the expansion of knowledge in which the relevance of much of orthodox Christianity is difficult to see. The second is the economic and social chaos which modern industry has produced, of which the war is the tragic expression. What is the relevance of the Christian faith to that?

The second question demands an answer from liberal Christians, as from others, but the *Doctrinal Report* was the opportune reply to the first question, and it should be used to enlighten questioning minds. A knowledge of its attitude and its conclusions should be available for all who are asking what the Church has to say to-day.

Further, the question of religious education is to the fore. What is to be the Christian Faith which the teachers are to be required to teach? That question is being raised by the teaching profession itself. Obviously they must be given a straightforward reply, and surely demand that we should say something like this: 'Some people will tell you that the only true Christianity is to be found in the Catholic Creeds and in the teaching of the Church all down the ages; others will tell you that though there are many Christian sects and many presentations of Christian truth, there is a measure of agreement as to the Faith, though no one can precisely tell us what it is. We tell you that the time for precise definitions of the Faith has passed, and that very widely divergent interpretations of doctrines, once rigidly held, are now possible in intelligent Christian circles, and that if you wish to know the present state of dogmatic thought in authoritative circles you cannot do better than read the *Doctrinal Report*.'

As many people will not be able to read the *Report* for themselves, and as it covers such a wide and controversial ground, the following summary of its assumptions and conclusions may be found useful.

The *Doctrinal Report* was the product of a Commission appointed in 1922 by the Archbishops of Canterbury (Dr. Davidson) and York (Dr. Lang),

> 'To consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences.'

The Commission consisted of some of the most eminent scholars in the Church, but did not include any extremes. Our readers must be left to judge for themselves the reason for this, and to

estimate the value of the opposition to the *Report* which has come from extreme Catholics or Evangelicals.

The *Report* was not published until 1938, and therefore represents the result of mature and prolonged reflection and discussion; it cannot therefore be lightly set aside. From 1925 the Chairman was Dr. William Temple, now Archbishop of Canterbury, who points out in his Introduction that the *Report* necessarily deals with subjects which are matters of controversy. This was inevitable; but so far from detracting from the value of the *Report* it is what makes it so valuable a handbook for those seeking guidance in the doctrinal confusion of the times.

Prolegomena: Sources and authority of Christian doctrine.

(A) *The Bible.* 'God speaks to men through the Bible, which may therefore be rightly called "the Word of God"' (p. 28).

'The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century . . . cannot be maintained in the light of the knowledge now at our disposal' (p. 29). 'We cannot now regard as a principal purpose or evidence of Inspiration the giving of detailed information about the future' (p. 29).

In the Bible we have the 'progressive self-revelation of God in history which culminated in Jesus Christ,' but its authority 'must not be interpreted as prejudging the conclusions of historical, critical, and scientific investigation in any field' (pp. 31, 32). Different parts of the Bible are of different spiritual value; the standard as the Mind of Christ as unfolded in the experience of the Church and the individual Christian.

The crux of the question of the authority of the Bible is that of the authority to be attached to the recorded words of Jesus. 'The record cannot be accepted as always producing the *ipsissima verba* (*i.e.* actual words) of our Lord.' This makes 'the direct method of appeal to isolated texts . . . liable to error.' 'It is the duty of the Church and of the individual to undertake, under the guidance of the Holy Spirit, to interpret Christ's teaching and to apply it to the particular problems of every age.'

(B) *The Church.* The authority of the Church rests, at least in part, on the consent of the faithful, and the value of that consent depends not on mere numbers or on the length of time the belief has been held, 'but on continuance through the ages, and the extent to which the *consensus* is genuinely free.' The authority of the Church's teaching is high, but each individual must test his belief in practice, and his acceptance of the Church's authority 'must always rest on his own judgment.'

This assertion of the right of individual judgment is most valuable to-day, and the freedom of research is maintained : 'The Church should also recognize as necessary to the fulness of its own life the activity of those of its own members who carry forward the apprehension of truth by freely testing and criticizing its traditional doctrines.' This is the charter of modernism.

(c) *Anglican Formularies.* 'These formularies should not be held to prejudge questions which have arisen since their formulation or problems which have been modified by fresh knowledge or fresh conceptions.' Since the whole of modern science as well as historical and biblical criticism has arisen since the sixteenth century, this statement disbars any appeal to Anglican formularies as against modern knowledge. An Anglican theologian has an obligation to try to preserve whatever truth lies in the formulary, but obviously he will do so just because it is truth, and not because it is in the formulary.

The *Report* then goes on to deal with the *truth* of Creeds. It recognizes that some phrases of the Creeds are 'indisputably symbolic,' and that 'no clear distinction is drawn, or (perhaps) can be drawn, between these and others.' This is most important, because it has always been the habit of some schools of thought to maintain the distinction between the historical clauses of the Creeds, which must be accepted literally, and the symbolical, which are capable of interpretation.

'Statements affirming particular facts may be found to have value as pictorial expressions of spiritual truths, even though the supposed facts themselves did not actually happen.' This will be a difficult idea for those realists who are apt to argue that 'either it happened or it did not happen,' but it obviously allows people to repeat the supposedly historical statements in the Creeds without being committed to a whole-hearted acceptance of their historicity.

This raises the question as to what 'assent' to the Creeds means. The 'general acceptance' of the Creeds which 'may reasonably be expected from members of the Church' does not imply 'detailed assent to every phrase or proposition thus employed,' and this freedom is not limited to the laity but extends to the clergy also. The accredited teacher, however, must not teach 'as the doctrine of the Church' what 'is not in accordance with the Church's mind.' That goes without saying, almost; personal opinions, arrived at as the result of modern studies, should be distinguished from the 'normal teaching given in the Church's name, and so far as possible be given without offending consciences.'

It is not surprising that some members of the Commission should have thought that this was giving too wide a latitude, but did not dissent from the resolution.

RELIGIOUS EDUCATION: A POLICY FOR THE CHURCH OF ENGLAND

By Canon H. G. Mulliner, M.A., Chancellor of Truro Cathedral and Diocesan Director of Religious Education.

SIR Cyril Norwood in the February *Modern Churchman*, page 498, observed that on religious education it is easy to generalize and hard to define a policy. Policy lives in the realm of expediency and has to take account of varying views and intractable circumstances. It calls for a sense of the priorities and *le tact des choses possibles*. The Church of England is concerned with Christian education in (1) the national system, (2) the Parish Church, (3) the Church Schools.

In this paper the function of the Parish Church and the future of the Church School are dealt with sketchily for reasons of space. They are not unimportant, nor easy of determination. The second is particularly important. In various ways each is related to the other, for example, if we are to give up many Church Schools we want to be assured of a firm Christian basis in the national system.

The National System.

Policy is inevitably concerned with administrative arrangements. These cannot guarantee the pure fruits of education; they can only make some environmental factors favourable rather than unfavourable. Further, since the growth of these fruits must first take place in the hearts and minds of the teachers, their co-operation in policy is all important. Sir Cyril Norwood uttered a timely warning on this subject. There is a regrettable tendency in some quarters to look on teachers as employees who should not be fully consulted. It is better to recognize that they can wreck any policy and can also, and often do, bring the best out of difficult circumstances. Their full co-operation is not least important on the religious side, for true religion lives in an atmosphere of freedom.

The following points seem worthy of our best endeavours:—

(1) Christian Observance and Instruction should be statutory in the schools subject to the conscience clause. Some people affirm the principle of individual freedom to the point of forbidding the nation to have any common faith. Surely this is wrong. A nation has a right to profess its faith be it Nazi, Communist, secularist, or Christian. By tradition this is a Christian country. Our Education Acts do not at present require Christian instruction or observance, but they regulate it when given. The number of schools

in which it is not given is insignificant, and so is the number of children withdrawn. Let Parliament affirm our present practice and ancient tradition and say that our public education shall be Christian.

(2) There should be enacted a teacher's conscience clause. Parents have a right to withdraw their children: let the non-Christian teacher have a right to withdraw also. For non-Christian teachers to teach the Christian faith is unsatisfactory to everybody. But we do not want tests. Let the door of withdrawal be open. Some teachers may fear that such withdrawal would prejudice their professional promotion, as perhaps to be Christian would prejudice it in Russia. We have, however, in this country a long tradition of tolerance, and Christianity has been for many the mother of freedom. Broadly speaking, English appointing bodies respect agnosticism but despise hypocrisy. There is some analogy between Head Teachers and Commanding Officers in H.M. forces. Both have public responsibility for religious observances. It has not been necessary to test the religious views of Colonels. They discharge the duties of their office and Head Teachers can be trusted to do the same. The proposal then is that there shall be a teacher's conscience clause under which a teacher may withdraw from taking prayers and teaching the Bible. If they do not withdraw it will be assumed they are willing, if asked, to do their share. Head Teachers will have general responsibility for the religious as for all other aspects of their school's life, but if they have 'withdrawn' they will not be expected themselves to take prayers or to teach Scripture; they will be able to delegate their duties.

(3) Those who teach Scripture should normally be expected to have some academic qualification for the task. Nothing more is meant than what is normally expected in any other subject. It is not a matter of a special test but of a professional convention, already observed in respect of other subjects, being invariably extended to the teaching of Scripture.

(4) This brings us to the Training Colleges. The Archbishops suggested that Scripture should be an optional and not an additional optional subject in the Teachers' Certificate. This is reasonable, but the fundamental need, if it is financially possible, is to extend the training course from two years to three. This would allow more time for Scripture as well as for other subjects. All Training Colleges should have a Chapel and a Chaplain. The latter could be of any denomination, a man suitable in character, scholarship, and teaching ability. The voluntary principle should of course predominate in the religious life of the College.

A very important contribution by the Church of England lies in the Church Training Colleges, and from the Church's point of view it is the best way to spend what money we have for education.

What is necessary is that the staff and the work of these colleges shall be outstandingly good. The teaching on the religious side must be that of the best scholarship and the religious tone that of our Church at its best, free from our partisanship. I was for a time on the staff of a Church Training College and have happy recollections of a lively Christian community. The students from various homes and Churches not only learned more of the Christian faith and how to teach it, but they shared in a society in which this faith was the basis. They reacted in varying ways, but they grew spiritually.

(5) The Spens report wisely suggested that there should be Scripture specialists in Secondary Schools and as wisely insisted that Scripture should not be entirely left to the specialists. Not every teacher in Secondary and Elementary Schools will be willing and qualified to teach Scripture. At present in Elementary Schools all teachers appear to do so at the same time. This has come about because of a legal restriction of Scripture teaching to the beginning or end of the school session, a law which aimed at facilitating the withdrawal of children. As withdrawals are very rare, it would seem reasonable to lift this restriction and allow Scripture to be fitted freely into the time-table. It is questionable whether Scripture needs to be taught every day. This is more than most parsons received at their public schools. To open daily with prayers is important; daily Scripture though excellent is not necessary.

(6) In regard to the content of the teaching, the law forbids the teaching of any formulary distinctive of a denomination. No change in the law is practicable, nor is it, I think, desirable. The Churches have their own contributions to make to the religious education of the children. The School, after all, is not the Church. The result of this legislation has been that the schools teach the Bible, and this is excellent. I should not be content, like Sir Cyril Norwood, to omit the Old Testament (though it needs teaching with discretion, having specially in view the ages of the children), for there is danger of seriously misunderstanding the Gospels if the Old Testament is omitted. There has been a good deal of talk about the need for doctrinal teaching. Part of this is valid criticism of a tendency (not confined to schools) to utter exhortations to Christian ethics and to overlook the fact that we propose to behave in a certain way because we believe we live in a certain kind of world. The basic doctrine which needs emphasis in schools is not a matter distinctive of this or that denomination. Some might call it the Bible view of life. One cannot teach the Bible without interpreting it in some sense. The child persists in asking, 'Is it true, sir?' and is entitled to an answer. We must trust the teacher to answer according to his conscience, and if he happens to hold a

peculiar view to have the honesty to say so. Undoubtedly the teachers, and many other people, would be much helped to know what the Churches have in common in the realm of doctrine. It was said that the Lambeth conversations revealed a wide agreement except on certain questions of ecclesiastical order. Why should not this measure of agreement be brought out? Could a start be made by asking Free Church scholars what parts of our Doctrinal Commission Report they would be prepared to commend to teachers?

Many Bible syllabuses have appeared, most of them too ambitious for Elementary Schools. The idea of a single syllabus is to be deprecated. It might hinder freedom and growth. There is still much to learn about what to teach (and what to omit) and how to teach it. We hope for more and better syllabuses. A syllabus is not meant to be a teacher's master but his guide. A Scripture syllabus should be no more sacrosanct than any other syllabus. While I agree with Sir Cyril Norwood in concentrating most attention on the Gospels (the first three, I think), there might be a little extension into Church history, if only stories of some leaders and saints of the Church. We sometimes leave an impression on children that religion all happened a very long time ago. In our Cathedral School chapel services we read once a week passages from Dr. Bouquet's *Lectionary of Christian Prose* instead of a Bible reading; this has proved very acceptable. A special need of teachers is for good books on the Bible to help them. There are books, but many are second rate. An unfilled need is for a one volume Dictionary of the Bible written by scholars for teachers, which could be kept for reference in every school. Some syllabuses have companion volumes of suggested lessons. The gifted disapprove of these 'potted' lessons, but Elementary School teachers are busy people, teaching many subjects, and not all have had wide training or received high intellectual gifts. They need such help.

(7) The Archbishops also suggested that 'the religious teaching should be inspected in respect of its method by H.M. Inspectors or by some other duly authorised person.' My own vote would be for H.M. Inspectors to do this in Elementary Schools as they may, by law, now do it in Secondary Schools. If any of the Inspectorate feel difficulty in undertaking this duty, it can probably be arranged for one of their colleagues to do it. The school religious teaching would then be seen in its proper context, the rest of the school work. As a Diocesan Inspector I quite frequently find that the weaknesses which appear in a school's Scripture are the same as have been noted by Inspectors of other subjects. Most of the work of H.M. Inspectors is advisory, and their help is much valued. To include Scripture would not add much to the general

burden of inspection. It would also safeguard the teachers. There has lately been some criticism of the Scripture teaching, and part of the difficulty of putting the criticisms in proper perspective has arisen from the fact that no one has full and constant access to this portion of the school's work.

(8) One of the ways in which agreed syllabuses came into being was by means of Committees representative of the Churches, the Teachers, and the Local Education Authorities. Such Committees should be made permanent and charged with the oversight of the religious observance and teaching, the issue of syllabuses, the provision of books and other aids, the arranging of lectures for the teachers, and so on. The Board of Education could ask that this be done in all areas. A similar body to advise the Board might be of real value, as the Bishop of Truro suggested in the House of Lords. The Board has recently established a National Youth Committee.

In such ways as these the Christian basis of the national education could be strengthened so far as legal and administrative action goes. Such strengthening is the common concern of all Christian men, and it is imperative that the Churches all work together towards such ends in fullest consultation with the teachers and the administrators.

In Church.

We must also make further provision for the large number of children in the national schools who are, at least nominally, Church of England. I hold that Christian education is incomplete unless it associates the child with the Church of Christ. In our own branch of the Church we have a rich heritage into which the child can enter. How are we to help the child to grow up a true member of the Church and prepared to play his part in making it a better Church?

The modern failures of the old Sunday School system are well known. Some are tempted to desire to give the Church teaching in the Day Schools. This way out, I believe to be false. It upsets the Day School's part in the religious education of the child: it discourages the teachers: and it does not really associate the child with the Church.

There is not space here to do more than plead that this question be taken seriously and not left to a few enthusiasts. In the 1929 *Commission on Religious Education* the consideration of the subject was inadequate, and the proposals made have been very imperfectly implemented. Questions of time, of staff, of method and of syllabus (including correlation with the Day Schools' syllabus) all need serious consideration. I can only suggest the Archbishops appoint a commission of clergy and educationalists

of sufficient standing to command attention, and ask them to consider these questions carefully and make practical proposals. After all, failure to attract the children to the Church will endanger the future of our Church.

Church Schools.

Here too our note must be brief. There are about 9,000 Church Schools, being about 40 per cent. of the elementary schools in the country, containing only about 25 per cent. of the children. Criticism of them still comes on denominational grounds, but more strongly to-day on administrative grounds, namely, that the dual system is cumbersome to work and hinders desirable staff changes and educational reorganization. There is also justifiable complaint that we do not properly keep up the buildings: we cannot afford to do so. It seems only right to give up those schools which we cannot keep really efficient. I should be sorry for us to give up all, both from a natural conservatism which remembers that we were the pioneers in national education, and also from the belief that we have something to contribute and that variety in our educational system is a positive good. After all, the association of Church and School is the ideal thing. A careful survey of the schools in Cornwall suggested to me that we could afford to keep from a half to two-thirds of the present schools. I should add that in Cornwall we have already lost rather more schools than in other parts of the country. There are, of course, many urban Church Schools and fewer rural Church Schools which it is impossible to improve because their site and lay-out of buildings are fundamentally unsatisfactory. The building of a Senior School often leaves the Church Schools with accommodation adequate to the fewer remaining children.

Our village schools will continue to be needed because the moving of young children many miles by 'bus to school is undesirable on many grounds.

How many schools we keep is in the end a financial question. Perhaps part of the trust funds of some schools which are closed can be diverted to maintaining some of the schools which will remain. I contemplate that the schools which we keep will be regarded as a diocesan as well as a parochial charge. They will be a special contribution of the Church of England to the national system of education. It has been suggested that the education authorities should offer to maintain the buildings and appoint the staff, while leaving the managers in control of the religious teaching through such a system of reserved teachers as was instituted in the 1936 Act for Senior Schools. Undoubtedly this would attract a number of incumbents who regard the denominational teaching as of supreme importance. Personally I cannot take this

view. It seems to me that the essence of a Church School is that it is a society of those who believe the Christian faith and try to live the Christian life in the fellowship of the Church of England. On this view the appointment of staff is the most important consideration.

There is now before the Church Assembly a measure which would make a Church Schools Committee in each diocese a statutory body. There is need for more centralization in respect of our Church Schools both for the sake of the wise use of our resources and in order to ease the administrative burden of the Local Educational Authorities who now have to deal separately with each body of managers. It only seems a pity that the measure was not passed thirty years ago.

THE 'DUAL SYSTEM' AND THE TEACHERS

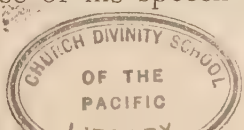
By Sir Edmund Phipps, C.B.

THE Annual Conference of the National Union of Teachers held on April 8, 9 and 10 was the first held since 1939. It considered a plan for Educational Reconstruction and a statement upon Religious Instruction and Dual Control. A report appears in *The Schoolmaster*, the organ of the N.U.T., for Thursday, April 16. This does not give the contents of the pamphlet or of the statement, but the general effect of the latter can probably be gathered from the speeches made in the debate upon it by supporters of its proposals. These proposals are interesting and important, especially in relation to the speech delivered by the President of the Board of Education at his visit to the Conference. It will be best to give extracts from the speeches exactly as they are reported in *The Schoolmaster* on pages 253 to 268.

On Tuesday, April 7, the Conference was addressed in private session by Sir Frederick Mander, General Secretary of the Union. The report of his speech includes the following :

> 'He surveyed the position of religious instruction and said that among the principles governing the Executive's recommendations were: the educational efficiency of the school subject, the intellectual freedom of the teacher, the elimination of inspection by one profession of another, the freedom of the teacher from religious tests and universal "Cowper-Templeism"' (p. 253).

On Thursday morning, April 9, the Conference received Mr. R. A. Butler, President of the Board of Education. He was accompanied by the Parliamentary Secretary to the Board, Mr. J. Chuter Ede. In the course of his speech Mr. R. A. Butler is


CHURCH DIVINITY SCHOOL OF THE PACIFIC

reported as saying :

'I trust that in that spirit it may be possible to find some arrangement which, without doing violence to individual conscience, might obtain recognition in fact that this is a Christian country by ensuring throughout the land the teaching of Christianity in our schools. As I see it, the problem of religious teaching in schools is bound up with the whole question of re-organisation. The one question cannot be considered without the other. . . . I would be the last person not to wish to recognize the part which the Churches have played in educational reform in the past and what we owe to their initiative. In framing any plan, I do not propose to ignore the five points put forward by the Archbishops and Bishops and the Churches when they came to see me soon after I assumed office. Nor do I propose to ignore the interests of the teacher. I have read with interest the revised version of your Executive report, which sets out your fundamental beliefs. Perhaps I can indicate the main objectives which we have in mind. These are, to secure a national minimum standard of education and to secure if possible, by a plan, that the non-provided schools are more closely assimilated to the provided schools, and as a return for their loss of independence, that the Church schools should be relieved of some of their financial burdens, that there should be a form of Christian teaching universally agreed upon in schools, and that we should frame plans so that the Church school would be enabled to come into the scheme — because I do not believe that you can approach this question in a spirit of compulsion. That would be neither equitable nor in accordance with our national traditions. I anticipate that in any scheme we may work upon, education shall be regarded as divided between elementary, up to the age of eleven, and secondary — that thereafter it should be secondary in character and all that that implies. I do not expect that, here and now, you desire me to bring out a new, settled scheme. That would be alien to the principles of consultation and the manner in which we, together, work out the educational advance. Moreover, you have still your Conference to hold, and I shall watch with interest what you decide.'

In the afternoon the Conference considered the statement by the Executive of the Union on Religious Instruction and Dual Control.

Mr. R. Gould (Vice-President) discussed the question :

'Should religious instruction be included in the curriculum of the Council schools? The Executive thought the secular solution was outside the realm of political possibility, and therefore they agreed that religious instruction should form part of the curriculum of the Council schools. The Executive were prepared to concede the demand that religious instruction should be placed on the same administrative and educational basis as other subjects in the curriculum. It followed that the Board of Education must assume some responsibility for the giving of religious instruction in the Council schools. . . . The Executive asked for a national agreed syllabus. Many of the present syllabuses contained much doctrinal matter. . . . They would struggle to maintain the simplicities of the Bible story and exclude all that savoured of denominationalism and distinctive doctrine. Religious instruction should be taken at any time instead of at stated times, and the Executive were prepared to concede that, on conditions, and they would ask that the decision as to who should be responsible for giving religious instruction should be settled, without outside interference, inside the schools, by the teachers themselves. If they could not settle a professional question of that kind, so

much the worse for their profession. . . . If the time-table was to be free, withdrawals under the Anson by-law would have to stop immediately. . . . On the thorny question of inspection . . . the vital part of religious instruction, that which touched character, could not be examined by any inspector, clerical or lay. The Executive was also aware that a democratic community could not resist the claim that the community had a right to see that the instruction was capably and well given, but . . . they would resist to the uttermost the introduction of the clergy to inspect the work of teachers. . . . Was it not better that they should be inspected by responsible officials like H.M. Inspectors than by the clergy? . . . Further, if they had parity of conditions, religious instruction could be given in the training of teachers' (p. 264).

Mr. Rodda (Executive) was of opinion that:

'Unless an agreed settlement of the question of dual control could be reached, educational reconstruction was impossible. The problem existed in the secondary schools as well. . . . An agreed settlement was essential; an agreed settlement involved legislation, and they could appeal to no particular political party to support them because this question cut across every political body. They could not say that the secular solution, or complete elimination, was the way out, and they had to accept a compromise' (p. 264).

Mrs. Parker (Executive) said that:

'They must recognize that the settlement must be such that they could hope to get it across the House of Commons in order that the children should have a better education after the war. . . . This was not a religious issue between the Union and the Churches, or between the Union and the Board of Education, but a wider issue which, they should remember, not one member of Parliament was prepared to risk his seat for' (p. 268).

Mr. Gould (Executive) asserted that:

'They could, he believed, establish the principle of no right of entry; they could reduce denominational instruction to a minimum; they could secure teachers the right of liberty of conscience, and they could hope to bring the majority of non-provided schools into the State system.'

On Friday morning, April 10, the result of the division upon the last amendment which had been moved was declared. That amendment had been:

'This Conference, recognizing that religious instruction is universally given in the schools, instructs the Executive to secure:

1. That there shall be no inspection and no right of entry.
2. That there shall be an extension of the present legislative protection to the post-primary schools.
3. That qualification for giving religious instruction shall not be a qualifying subject for the teacher's certificate or diploma.
4. That in the appointment or promotion of teachers there shall be no religious tests, direct or indirect.'

The result of the amendment was:

For the amendment - - -	56,302
Against - - - - - -	68,694
Majority against the amendment -	12,392

The main question, in support of the Executive's statement, was then put and carried by a large majority.

The only comments which need be made at this stage are perhaps that

(i) if the present Senior schools are to be transferred to the Secondary grade in order to provide properly for children up to the age of fifteen and over, it can no longer be left to the Church to improve or enlarge the accommodation in its non-provided schools;

(ii) under the present law the times for religious instruction in public elementary schools must be at the beginning or end of the school session: if this were repealed, the headmaster would be free to arrange the time for each class with regard to the staffing of the school;

(iii) it is not suggested that the inspection of religious instruction should be reserved for some special inspectors, but merely that the present law which forbids this inspection to be made by the Board of Education should be repealed;

(iv) with regard to what the President said of a loss of their independence by the Church schools, they appear now to exercise that in two ways, by the appointment of the teachers and the control of religious instruction. Their financial burdens are the maintenance and improvement of their buildings, except in so far as the Local Education Authority is responsible for fair wear and tear.

It is interesting to compare these proposals of the President of the Board and the Executive of the National Union with the views expressed by Sir Cyril Norwood in *The Modern Churchman* for February, 1942 (Vol. xxxi, No. 11, page 502).

BOOK REVIEWS

MANY MANSIONS BUT NO FATHER

Professor Laird in his Gifford Lectures* makes a new and most interesting empirical approach to philosophical theology. His is a valiant attempt to rebut modern secularism and scepticism on their own ground and to preserve a faith in moral, social and religious values. He fights dourly to save all the warmth and significance of a universe in which values and axiology are not a mere vain human illusion, indeed to preserve all the comfort, power and 'special care' of grace, while surrendering without defence the fortress of personal theism. He takes his stand instead upon an argument for, and a

* *Theism and Cosmology* and *Mind and Deity*, by John Laird, LL.D., F.B.A., Regius Professor of Moral Philosophy in the University of Aberdeen. Gifford Lectures for 1939 and 1940. (George Allen & Unwin. 10/6 per volume.)

faith in, what he calls 'the gracious deiformity of nature,' upon an impersonal dia-cosmic rather than a personal hyper-cosmic principle at the heart of things which is responsible for the teleology in nature. He maintains that we may perhaps have in the universe all the effects of what we call 'the Fatherhood of God' without God's being a Father in any sort of personal, hyper-cosmic or transcendent sense.

The crucial difficulty for any such theory of an impersonal deity as Professor Laird's is to show how and why such a universe as would be fashioned by such a deity could be respectful and responsive to the moral claims and hopes of man. With regard to the values of human happiness and knowledge and of appreciation of beauty, it can reasonably be maintained that since man is himself a product of the universe in which he lives it is but natural that that universe should provide, and that he should find in it, elements complementary to his own faculties and potentialities. It is not necessary to postulate a hyper-cosmic personal source for a pattern in the universe which man, who is part of the pattern, can progressively come to know intellectually, appreciate aesthetically and enjoy as his home in which he finds the scope for, and significance of, his own life. If so much can be conceded, as seems most reasonable, since the universe undeniably produces moral beings also, it would be reasonable to suppose that a respect for and a responsiveness to moral laws and moral hopes are also part of its pattern. Indeed this would be preferable to postulating 'an over-worldly being who moralizes what, according to the constitution of the universe, must be either non-moral or sinful and corrupt.'

Professor Laird argues that 'such an impersonal law of righteousness, in those members of the world that *can* be righteous, need not be clumsy and need not be promiscuous.' It does indeed seem possible that the universe might conceivably be so constituted as to be as sensitive to man's moral as to his aesthetic nature, but if we examine the evidence as it lies before us does it seem so as a matter of fact? Does it not seem likely that man's life is a perpetual struggle to impose his moral concepts and hopes upon a largely indifferent or recalcitrant universe — that there is a great gulf set between man's concept of the moral order of the world and the actual natural order, and that there is no close or intimate connexion or sympathy between them except that which exists between potter and hard clay? The most likely view seems to be that this life really is for human beings a vale of soul-making, and this in itself would point to the existence of some higher order of existence which is the goal of that soul-making and which gives the human struggle in this material universe its meaning. If there is such a higher order, then it must be reasonable to believe also in an 'over-worldly' principle as the source of both whose will is the moral order.

There seems then some reason to doubt whether we can believe that the alleged 'gracious deiformity of nature' actually exists and whether facts do not strongly militate against the belief that it is — even if it could be, which is not altogether manifest — selective and discriminating in its treatment of individuals, rather than promiscuous, mechanical and rigid. Perhaps the most valuable suggestion which Professor Laird's work inspires is that a new and careful examination of the possible meanings of 'personality' when applied to the Godhead is most urgently required. God perhaps cannot be conceived of as personal in the sense that we are personal, but neither can he be impersonal in any sense of impersonal with which we are usually familiar. There is Professor Laird's difficulty. A new examination of 'personality' in God is required in which Professor Laird's evidence and suggestions for the possibilities of a gracious 'impersonalism' should be given full weight.

W. Richardson.

RELIGION WITHOUT DOGMATISM *

This abridged version of Professor Julian Huxley's book which he published thirteen years ago may be welcomed as a clear expression of what may be called the 'enlightened' attitude towards religion. It presents with admirable lucidity an important point of view and helps to clarify our ideas. Moreover, it is a point of view that is likely to prevail more and more; since although there may well be a revival of religion as a reaction from the materialism which has prevailed, it will not be a revival of dogmatic 'religion,' and the idea of a 'supernatural' revelation *as hitherto understood* will probably have to go.

There are two views of religion which have hitherto been held. First, the view of religion as something that comes from outside and beyond man, enabling him to grasp 'absolute' truths and values, and to attain powers, which otherwise would lie completely beyond him (this is the traditional view). The other view is that religion is something self-produced and coming from man himself, apart from all 'supernatural' revelations or interpositions, in the same way as art or science or any other form of human activity. The latter is Professor Huxley's view, to which he applies the term 'humanist,' and his book is an attractive and able exposition of it.

The science of comparative religion, as well as the history of religion, presents religion to us as a human activity in which progress has been real. This progress has taken place in a manner that can be clearly traced, though it has been by 'jumps' rather than by a series of infinitesimal and inevitable gradations — as is now recognized to have been the case with biological evolution. These 'jumps' have been associated with particular individual personalities who have been of the nature of religious 'mutations'—to employ a biological term. These individuals have been the 'growing points' of religious evolution.

But it may be noted that such an 'explanation' of religious evolution is an explanation in terms of *method* only, and leaves unsolved the mystery of the emergence of such creative personalities—just as Darwin's theory of the origin of species left unexplained the occurrence of the variations through selection from which biological species originated. It may well be that in the emergence of these creative personalities we have to reckon with something which calls for some theory analogous to the Christian doctrine of the Holy Spirit to explain it. It does not follow that because religion comes *through* (*per*) man, it is therefore wholly *of* (*ex*) man.

In the chapter in which he reinterprets the Christian doctrine of the Trinity, Professor Huxley is prepared to allow a certain degree of validity to the conception of the Holy Spirit. On his view the First Person of the Trinity

> 'would be the theological name for the outer force and law which surround man whether he like it or not, . . . forces which affect human life not only with their inevitability, but also with their quality of being entirely outside man.'

But the realities symbolized in the Third Person of the Trinity are

> 'those which are equally given, but are, from the point of view of humanity as a whole, internal.'

Yet from the point of view of the individual man these realities

> 'have the peculiar quality of being felt as partly internal, immanent, belonging to the self; partly external, transcendent, and far greater than the personal self.'

* *Religion without Revelation,* by Julian Huxley. The Thinker's Library. Watts & Co. 1/3.

Professor Huxley says of these realities, partly felt as internal, partly as external, that they are

> 'ideals of value, and are inevitable to an organism which like man has reached the level of conceptual thought.'

This reinterpretation of the doctrine of the Holy Spirit would seem to be open to the criticism (if we have not misrepresented it) that it regards humanity as a whole as the source of the inspiration which the individual man experiences as external and transcendent. In other words, it regards the 'collective unconscious,' or the 'mass mind,' or the 'racial instinct,' as the source of inspiration, rather than the creative spirit-possessed individual.

It is true that Professord Huxley speaks of 'those "winds of the spirit" which appear to come from some extra-personal region to fill the sails of the mind. And he speaks of it as matter of experience that

> 'we may be seized and possessed by spiritual forces which we do not recognize as having previously been part of our personality, uprushing we know not where.'

But he does not appear to regard this sort of augmentation of normal insight or power as coming from a source exterior to humanity, though it may be, in a sense, exterior to the individual.

It is true that if we are to regard the source of inspiration as being in any sense outside or beyond humanity, whether considered as race or individual, this does place it in the realm of mystery, and a complete explanation eludes us. But it is true of all spheres of inquiry that, provided they are pursued far enough, they all *exeunt in mysteria*. This is true of the apparently straightforward realm of physics, and is even more obviously true of the science of life and mind.

We can full well understand Professor Huxley's reluctance to accept the Christian doctrine of the Holy Spirit as the Church has presented it. According to this theory the Holy Spirit has, so to speak, been put into commission, so that the voice of the Church is the voice of the Spirit. This means that instead of an authentic inspiration you get a bogus one, which the mind trained in methods of scientific inquiry cannot accept.

On the whole we feel that Professor Huxley is — if he will pardon the statement, which is not meant to be patronizing — 'not far from the kingdom of God,' perhaps nearer to it than some of those who presumptuously claim to make of it their own particular preserve.

J. C. Hardwick.

THE FOURTH GOSPEL AGAIN

The interpretation of the Fourth Gospel remains, after all the research devoted to it in recent years, a crucial and still divisive issue in Christian thought. It is crucial, for it raises the whole fundamental question as to the relation of 'History' to 'Eternity,' and the place and function of dogmatic Christological statement in the Christian religion. It is divisive, because, while opinion has moved decisively since the days when 'harmonies' of the Four Gospels were attempted, there is still no general agreement among scholars as to the precise historicity of the presentation in the Fourth Gospel of the deeds and words of Jesus.

In general, it may be said that there is increasing agreement among students that this Gospel makes an essential contribution to our insight into the self-consciousness of Jesus, and, particularly, throws light upon the events of the Passion. The view expressed by the late Professor F. C. Burkitt, as long ago as 1901, that 'the Fourth Gospel enshrines many true words of the

Lord which would otherwise have been lost to us,' elicits increasing assent. Disagreement arises when the endeavour is made to state what precisely *is* history, and what *is* symbolical insight or interpretation. This disagreement comes to a head when the elucidation of the 'Signs' is attempted. A modern reader asks such questions as: Did Jesus really turn water into wine? Or, would such a question surprise an Evangelist whose intention in chapter ii was to show how the person and message of Jesus transformed the 'water' of Jewish purificatory rites into the 'wine' of a moral and spiritual Gospel?

Dr. Strachan has had such questions in mind in his thorough revision of the book he published 23 years ago, and now appearing as a solid contribution to the literature on this Gospel, under the title *The Fourth Gospel, Its Significance and Environment*.[1] It is interesting to find that Dr. Strachan has, as he says, 'found it necessary to join the ranks of those who are convinced that the Gospel is essentially a literary unity'; and we shall probably find that the jolt which such declarations would have given a few years ago to those who discovered obvious editorial insertions and chance dislocations will be less severe.

On the crucial question of historicity, Dr. Strachan's attitude is one of caution. For example, writing of the Cana story he says:

> 'It is profitless to attempt to "rationalize" such stories. Whatever its origin, it must be assumed that the Evangelist regards the story as describing an actual occurrence. . . . Whatever may have been the form in which the popular story came into the hands of the Evangelist, his symbolic use of it is clearly determined by current religious phraseology. He also wishes to describe a creative act of the Word at the very beginning of the ministry. It is much more important to understand the symbolic meaning than to attempt to reconstruct the facts.'

A similar attitude is revealed in the discussion of the Lazarus story, where however — if I understand Dr. Strachan aright — he is more critical of the historicity hypothesis. Quoting Dr. Temple's words on the story, 'If the Lord was indeed God incarnate, the story presents no insuperable difficulties. But of course such a creative act is quite incredible if He is other or less than God incarnate,' he writes:

> 'By such argument a certain type of reader may be quieted, but it is ultimately fatal even to any rational acceptance of the miraculous in the ministry of Jesus. Those who do not accept the historic truth of the Lazarus story as it stands must be defended against the charge of rejecting the miraculous *in toto*, or of believing only what they feel themselves capable of believing. As scientific and reverent students of the Gospels, we must be ready to believe that God can transcend our empirical conceptions of what is possible in this or that instance. Belief in miracle, however, ultimately depends on a religious judgment. The non-religious man may attribute his recovery from serious illness to the surgeon alone, or his escape from danger to luck. The person of Jesus is the supreme miracle, but our Christian belief in his person must not be invoked in order to guarantee the historical accuracy of the works of his biographers. Theological belief ought never to be used as a mental narcotic.'

In his Introduction, Dr. Strachan declares that 'it is misleading to describe the Fourth Evangelist as an allegorist,' maintaining that 'John's method of writing history should be called *symbolism* rather than allegory.' I find, however, that this distinction between 'allegory' and 'symbol' is not the clear-cut one suggested. For if the essential feature of 'symbol' is *happening actually significant in itself*, what are we to say about a narrative of what, to

[1] *The Fourth Gospel: Its Significance and Environment*, by R. H. Strachan, D.D. S.C.M. 10/6 net. 1941.

the Evangelist, did not really *happen?* I do not think the late Baron von Hügel—to whom, as far as I have noted, Dr. Strachan does not refer—would have found it difficult to defend his own view that the Fourth Gospel is 'a profoundly allegorical treatise,' and that 'the book's method and form are pervadingly allegorical, its instinct and aim are profoundly mystical.'

A slighter and very different book is that of W. H. Counsel entitled *My Notebook on St. John.*[2] Its standpoint is as follows: 'The Gospel is not a history. It is a masterpiece of symbolism. Jesus apart, its personages are not characters; they are sometimes characteristics, sometimes allegorical figures.' Translating *Logos* by 'consciousness,' Mr. Counsel maintains that this Gospel 'was written to show to the reason, not to the emotions, that Human Nature can, through the possession of consciousness, a property shared by God and man, mature to the status of Sublime Being.' His interpretation of the Lazarus story is as follows: 'Lazarus is a story of the same sort as the blind man, worked out in St. John's pseudo-historical manner, and is intended to mean the blind man in after-life. It is the story of the death of a function of the mind, man's capacity to advance a new stage in his consciousness of God. To suppose that in this story we have the actual death and revival of a human being is tragically disastrous.'

Mr. Counsel's little book is in places stimulating and suggestive. But the confident statement found on the 'jacket'—'the theory here presented superannuates all the puzzled speculation of recent years'—is not fulfilled.

C. J. WRIGHT,
Didsbury College, Manchester.

A CONGREGATIONALIST EDITOR'S JOURNEY, 1940*

In whatever ways Dr. Peel is unlike the Apostle Paul, he can at least claim that he is like him in this, both have been on journeyings often. In a single year Dr. Peel travelled 40,000 miles, visiting the B.E.F. in France, the United States, back to London, and here and there in the country during the blitz. To all his varied experiences he brought an observant eye, a ready ear, and a discerning mind. His description of American reactions to the war during this fateful year is a valuable reminder of how far the U.S.A. has moved towards full support of the Powers battling against aggression. In 1940, says Dr. Peel, it was clear that men who visited Britain frequently, and who might be presumed to know her situation better than those who stayed at home, were leaning over backwards in the effort to show that they were not pro-British but strictly neutral. Among ministers of religion and students in colleges pacifism was strong: suspicion of Mr. Chamberlain was general, and Mr. Eden's resignation in 1938 was still remembered: reference to 'American debt' was notably absent. With the invasion of Holland, and an article in the *New York Times* by Mr. Walter Lippmann which followed it, isolationism was dead; the only question asked after that concerning help to the democracies was not 'Whether?' but 'How?' Dr. Peel notes the significant fact that pacifism was much more in evidence among student bodies than in Faculty Rooms; even the playing of *Finlandia* was regarded as propaganda, but when a pacifist group was asked whether if Hitler were in New York State and had seized Massachusetts and Rhode Island their views would remain the same, there was no reply.

The place of radio in American religious life needs to be stated to be appreciated. Dr. Fosdick's weekly broadcast brings him a correspondence of over

[2] *My Notebook on St. John,* by W. H. Counsel, Vicar of Ivegill. W. Heffer & Sons. 3/6 net.

* *Journal,* 1940, by Albert Peel, Litt.D. (Allen & Unwin. 5/-. April, 1941.)

1,000 letters a day, and the Radio Station provides a staff of fifteen to handle and classify them. The influence of such a widespread ministry leads Dr. Peel to ask the question, 'Will the Churches ever be able to establish a Religious Broadcasting Station?' If such were ever possible in this country, it is to be hoped that opportunity would be given the public of hearing more modernist voices and views than the B.B.C. at present provides. A Religious Radio Station traditionalist in outlook would be a disaster of the first magnitude. In these days of much discussion about a possible reunion of the Churches, the experience of the United Church of Canada is of interest. Many from all the three uniting Churches testified to the value of union along certain lines, but there seemed to Dr. Peel to be agreement that the new Church was 'over-engined,' and a widespread nostalgia for the old denominational life. A large number were of the opinion that experience indicated that federation and not union was the best way of advance. For Dr. Peel, as for many of us in this country, the year ended with the crack of guns, shelters, and bursting bombs, but this record of 1940 in different continents contains much that will be remembered when peace has again been established.

T. WIGLEY.

MORE THAN CONQUERORS*

'Peace hath her victories no less renowned than war': so wrote John Milton in an age when the resounding victories wrought for religion and freedom by the 'imperatorious valour' of Gustavus Adolphus, Oliver Cromwell and John Sobieski were compelling Christian men to recognize 'the crowning mercies' which military power, rightly directed, can confer on mankind. The same great poet also wrote: 'They also serve who only stand and wait.' Plainly John Milton possessed the power of seeing and stressing values which were escaping the notice of ordinary observers.

J. C. Hardwick has written a little book, *The Conquest of Disability,* which possesses this Miltonic quality. The author is concerned to help those whose various bodily afflictions seem at the outset to handicap them greatly in the race of life. If, however, they will hearken to Mr. Hardwick's sage counsels, and strive to put them into practice, when the winning-post is reached it will be found that the tortoise has once again beaten the hare.

Self-conquest is the central theme of this little volume, or the triumph of personality over environment. The words of the Hebrew sage, 'He that ruleth his spirit is greater than he that taketh a city,' might be appropriately placed on its title-page. Mr. Hardwick's treatise is not embellished by literary quotations or by illustrations from history. There is no example of either in this volume. It is a very plain, practical, sweetly reasonable exposition of the methods by which the victim of physical disabilities can overcome them. The greatest value, perhaps, of the methods here presented is that they have been developed by the personal needs of the author himself and have been proved true by his own experience, extending over many years. We do not propose to expound these methods here: to 'pot' Mr. Hardwick's book would be not only to do an injustice to Mr. Hardwick, but also to do a disservice to our readers. The book demands and deserves to be studied carefully by those in need of its help. It is a *vade mecum,* as its writer describes it.

Mr. Hardwick affirms that it is necessary for the disabled man, who would triumph over his disabilities, to possess and practice the three following convictions:

> '(1) To realize the power the mind can exercise over the body, influencing its health and well-being; (2) to believe that a man's mental attitude can be a matter of deliberate choice; and (3) to determine to choose his attitude, and, so far as possible, to maintain it consistently and inde-

* *The Conquest of Disability,* by J. C. Hardwick, M.A., B.Sc. (S.C.M. 2/-. 1942.)

pendently of circumstances. In this way it may be possible for even the gravely handicapped person to be master of his fate.'

Plainly our author is psychologically no Behaviourist.

'There are two ways in which a man can change his world: by changing his environment and by changing himself. The first is very often impossible, while the latter is not, and can always be done by the person with sufficient determination' (p. 18).

Mr. Hardwick stresses what will surprise some who have never thought out the answer to the poet's question,

'Tell me where is fancy bred—
In the heart or in the head?'

Mr. Hardwick asserts that 'imagination is an intellectual gift.'

'It is just a question of being able to see what is not, at present, actually there, but can and will be; and also of being able to see what *is* there, but lying beneath the surface.'

In reading this book we naturally turn to what Mr. Hardwick has to say about the bearing of religion on the conquest of disability. This he leaves to the last, not because it is least important, but because it really underlies all the motives and practices which he has advocated in his earlier chapters. A scientific student of religion would probably not be satisfied with Mr. Hardwick's use of the term. For Mr. Hardwick thinks of and deals with religion only in the highest sense of that term — consciousness of the individual's personal relationship with an unseen personal Reality which can be to him a source of inner strength and joy and hope and peace. Of course in the realization, maintenance and expansion of this relationship, prayer in a many-sided sense plays a great part.

'A man who devotes some time — even a short time — every day regularly to the serious practice of prayer, striving to still and quieten his mind, emptying it of every thought save the thought that his needs are known and cared for, will find that a belief in God becomes for him as natural and inevitable as the belief in his own existence. The belief will become the presupposition of all his thinking rather than a product of thinking. . . .

All that matters at the outset is the belief that prayer is a power, and that can be proved by experience. . . . No extensive equipment of beliefs is necessary in order to begin the practice of religion. If the practice is only begun and persevered in, the beliefs will follow, not because prayer has bemused the mind and made it credulous, but because it has given a man some new experience which gives ground for a change of belief. . . . All our lives we are changing, and it is our experiences that change us. As we change, our beliefs change for the better too. This is not because all beliefs are relatively true only, but because, as we grow in experience, we see more of reality. Prayer enables a man to see more of reality, just as great poetry does, or any sincere sort of art . . . Prayer takes a man beneath the surfaces of things, and this is one reason why the disabled man does well to pray, for he cannot afford to live on the surface of things. . . . The disabled man has a load to carry such as normal men have no experience of, and so needs larger interior resources. He has to cope with such things as physical weakness, pain, weariness, depression, renunciation. Thus he needs to be tough inside even if he is not tough outwardly. And the discipline of prayer will give him this kind of toughness, which is of more value than any amount of physical strength' (p. 61).

H.D.A.M.

CORRESPONDENCE

To the Editor of *The Modern Churchman*

RELIGIOUS EDUCATION AND CHURCH SCHOOLS

SIR,

You may have seen a letter in the *Oxford Times* of May 1st from Mr. Robertson Scott, editor of *The Countryman* (and member of the County Council Education Committee). In it he indicates his agreement with the position taken, on the subject of religious instruction in schools, by the Bishop of Liverpool, and by Dr. Norwood in your columns, and, in fact, by most liberal Churchmen.

It seems fatal to make a long-term policy of a separatist syllabus which must recede more and more into a minority category. Mr. Scott quotes from *The Schoolchild and Juvenile Worker*:

> 'The local education authorities . . . must safeguard the unity and peace of the schools by avoiding teaching of a divisive character.'

There is no reason to think that they will safeguard these objects at the cost of effective Christian instruction. If the Churches were unable to agree on sufficient common ground for effective Christian teaching, it would be a severe condemnation of their essential Christianity and its validity as a sound and reasonable faith for the community as a whole. As a short-term policy, pending a wider and more far-sighted one aiming at effective instruction in all schools, the maintenance of our existing Church schools seems necessary in view of prevailing indifference; but it is not so stated by the protagonists of the movement, but apparently as a permanent programme, coupled with the construction of new schools, on the same separatist basis. This policy seems to have no future.

I personally find that far more of the clergy than say so openly think in this way; and a good many support the thrust for new schools, not because they think it wise or feasible, but for other readily comprehended reasons. As one, a Canon, observed in my hearing: 'I don't believe it can be a success, but I'm not going to be seen not trying for it.'

D. G. DAVIES.

The Rectory, Bletchington, Oxford.

THE MODERN CHURCHMEN'S UNION

SIR,

ANNUAL GENERAL MEETING (JUNE 3, 1942).

I shall be grateful if you will kindly allow me to inform the members of the Union, through your columns, that the Annual General Meeting of the Union will be held at the Central Club, Y.W.C.A., Great Russell Street, London, W.C.1 (near Tottenham Court Road Underground Station), on Wednesday, 3rd June, 1942, at 2.30 p.m.

At St. Martin's-in-the-Fields, Trafalgar Square, there will be corporate Holy Communion, 12.15; Evensong and sermon at 6.0 — preacher, the Very Rev. W. R. Inge, D.D., K.C.V.O.

In view of the importance of the business to be transacted at the Annual General Meeting, it is hoped that there will be a good attendance. The *agenda* include:—

The Annual Report and Statement of Accounts for 1941.

The announcement of the result of the election of 20 members of the Council.

The election of President of the Union.

After business an address will be given on 'Religious Education' by the Rev. Canon E. F. Braley, Principal of Bede College, Durham. As the Council is considering the publication of a memorandum on this subject, it will be useful to obtain the views of members at this meeting.

T. J. WOOD,
Organizing Secretary.